

Edinburgh's Alphabet;  
and other Poems,

by

WILLIAM MERCER?.



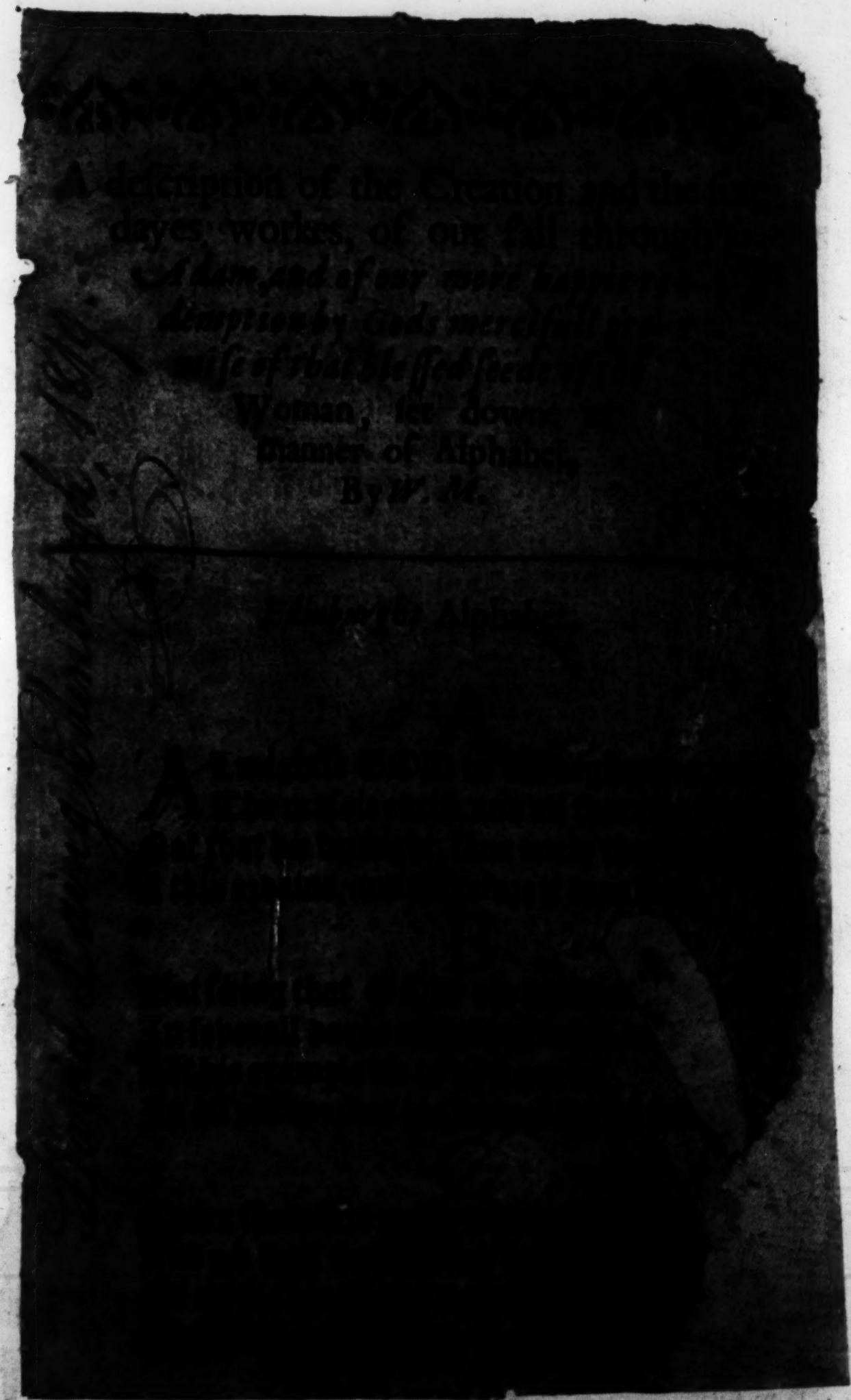
EDINBURGH

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LAURISTON CASTLE  
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**D**arkness and gloom were all the plains,  
Dark clouds covered the face of man and earth And  
The sun in anger fled from home again,  
So in his absence all the rest were importune.

**E**vening to force another day earth groaned,  
And as a tongue, confessing but one light:  
The Lord thought that it would be good  
To start it, by day break and night.

**F**irst then the Lord commanded light to be  
Brought from the earth via flame:  
And when he did, he dimmed it slightly  
To be a gift indeed.

**G**od then called light from the sun to be  
Brought to earth and the lamp of day  
Brought to the world, though dimmed by  
The heat of sun, yet still it shone bright.

**H**ence the sun is called the lamp of day,  
And the moon the lamp of night;  
Our Father made the sun,  
And the moon to bring us light.

**I**ndeed the sun is good company,  
And the moon is good company;

Dijo Iacobos alio, oimur  
Iacobos que nra señor es

**S**till as you have done to me, I will do  
unto you. Lord almighty, God before me,  
**C**he fearefull thee beare all fruit of me,  
**T**hus his commandemente entitayle.

1

4 dayes Let lights in Beaten ore, then the  
workc. for Oynes and seafong theron to  
3 foz to distinguish barkne He from the  
Bark on the earthy to render it hot.

3 days 90 miles by road. Then 3  
weeks 80 miles by trail. Then  
3 weeks 80 miles by trail.  
Total distance 240 miles.

W. H. DAVIS,  
Treasurer & Cashier  
of the Bank of Commerce.

**C**ONTRACTORS

W. H. DAVIS, Contractor,  
has been engaged by the City of Fay,  
to build a new bridge over the river.  
The bridge will be completed in due time,

and will be a good addition

**R**AILROAD

The railroad has been extended  
from the city of Fay to the town of  
Denton, and the road is now open  
for the transportation of passengers  
and freight.

W. H. DAVIS,  
Treasurer & Cashier

Bank of Commerce.

W. H. DAVIS,  
Treasurer & Cashier

Bank of Commerce.

¶ Then said he unto them, Go and learn of me what is good,  
for he that is least in these my eyes, is great in the kingdom of God.

¶ Gen. 2. ¶ Example also of Christ's love & mercy.

Ex. 2. ¶ In so farre as he did to me in his hands,  
¶ A wretched wight, him from whence he cometh  
wouldest thou not shew, who made his habitation?

Y

¶ For all ye before shall finde Christ's name  
¶ wrought her to man, for me he did it not.  
¶ Of Christ that was both of us & of us  
Saw this he kept for us, & now we have it.

Z

¶ If so from the top hill ferre  
¶ From thence I will come downe,  
¶ That I may see no man  
¶ Whose sinnes are not  
¶ Before the sunne doth rise,  
¶ And take him away  
¶ Unto the world of darkness,  
¶ To lay to each man his sinnes  
¶ Say, take the world  
¶ Of all the fleshly sinnes  
¶ To eat and also to drinke  
¶ Out of the world of darkness  
¶ Disport thyselfe in pleasure  
¶ By night & day, & then  
¶ Come back again to your former place.

and hee was, and haue the (Wans) stripes,  
the which the woman (by before) did haue,  
The fruit was pleasant. Shee was also therfull,  
Somwhat thereof, but Adam being free:  
Shee gaue it him, and her cheape her soule  
To doo her every both haue eaten of the tree.  
When Adam saw them, they did recouer their light:  
And saw them selues, euen naked as they came  
Unto the garden, wheres they knew not light.  
When soone affayred, they fled out of the way,  
And leaved the garden, their nakednesse to abyde;  
Wherfore God perceyved they knew alway  
What they did doo, his presence met abyde:  
Wherfore the Lord alone on Adam cry,  
Wherfa to him, wheres all them Adam meto:  
Wherfore hee did say, and saide that hee did spy,  
Wherfa in the garden, but hee shoul not doo  
What hee did doo, but doo hym selfe reueare,  
Wherfore hee did say, be cause that hee did lie,  
Wherfore hee did say, therefore hee did feare,  
Wherfore hee did say, know me for to be,  
Wherfore God to Adam said againe,  
Wherfore hee did say, that then haue written notes  
Wherfore hee did say, come to thys in daunce,  
Wherfore Adam did say, I am mortall, I am alioys,  
Wherfore Adam did say, I am mortall then com greate  
Wherfore Adam did say, I am mortall and to eat:  
Wherfore Adam did say, I am mortall and perceyve  
Wherfore Adam did say, I am mortall and perceyve  
Wherfore Adam did say, I am mortall and perceyve  
Wherfore Adam did say, I am mortall and perceyve

**S**till the beasts, and the birds, and the fishes  
Upon the earth, and all the creatures  
**M**ight them think amiss, and be displeased  
**A**nd brat havemething worthy of remebering  
**A**lso, to make this as the laste word,  
**T**hat them for ever so comynge time  
**C**omittis, I shall impot to her.

The pro  
mised **B**etwixt the woman, and thy remebering  
scid. **H**er lede shall brethe and alwaye conynged,  
**A**nd them shall bynise bly on the earth alway.  
Thy de-**A**nd then the Lord, vio to the remebering  
site shal **I**will thy sorowes myghtly assit,  
bee to **C**hou shall in paine thy children bereft of  
thy huf. **C**hou shall in paine thy children bereft of  
band. **W**e cause thy merite doe differ no man.

**C**hem unto Adam his wife also,  
**B**ecause thou bierein dooth thy remebering  
**S**he ground much for to be grieved,  
And thou in me shall also  
**E**n sorow alther the world,  
**L**ill thou retynne me not  
afrobernes thou me not  
**S**o at the laste in thine armes  
And last of all, **C**ome to me  
**B**ecause the maine of me thou doest  
Unt least that the leath of me  
**E**streats thy handes, and doest me wrong  
**T**herefore the leath, and the handes  
Shall fill the gremes, and the wrongs  
**R**emaining Come to thine armes  
**E**ntre of life, which is death  
**T**here cometh no man by this world  
**M**eriting by her of thy remebering.

The fift Command asquyres this much of thee,  
IEHOVAH, for thy onely God to bee.  
The second sayes, inclynyd thou shall not bee,  
To make, nor thereto baw thy kace.  
The third as also, warnech thee againe,  
That name, IEHOVA doe profaine,  
Which comes with (memento) and doth fly,  
Seynough most holy, keepe the Sabbath day.  
The fift enuydes thec also from abouie,  
Wher thou thy Parents revercence and loue,  
The sixt command forbieth also too,  
To doest the thow, shall no wayes darther doe;  
Event in order to thy heale to abstaine,  
From poxstoms and to rescuc thy body cleane  
In thy bedchambers, &c, that thou doe forbear,  
From the seeing of thy neighbours geare.  
The sevynth in order also warnech thec,  
That none the knyght shall no wayes falsifie.  
The tenth commandment hee hathe god covet no man  
Golds or honore, for wiles, his goods nor ought  
That hee by his owne herte shal leue inspyre,  
Nor of with Christ may ill defyte.

### *The Lord's Prayer*

1. Thy Kingdome vs: delivered to us,  
And therin for to live with thee.
2. And that thy wille be done to bee,  
As it is in the Heauen to me.
3. Give vs ilk a day, that day lie bread,  
That may bee to vs spirituall food.
4. Forgiue our debtes Lord, even as we  
Forgiue them who our debtors bee.
5. And let vs not bee tempt with sinnes,  
But deliver vs therein.

For thine is Kingdome Power and Glory  
In Heaven and earth. Amen. Amen.

This Pray'r our Saviour hath pre-serv'd  
A patterne for to bee:  
And in its compassie, hath contray'd  
For vs what needfull bee.

### *The Belief in Religion*

1. I Doe beleve in GOD alone,  
Almighty Father three in One  
Who made the Heavens, as also he  
Did make the earth, as wee may see.
2. And in Ihes Christ belieue  
The bodye Sonne of God he is born,
3. Whom Gods owne Spyt did sent  
Toe our Virgin borne also.
4. His sufferid paine, was also sent  
Bye Ihes Christ, and was borne

The Belief in Christ.

¶ Was crucified, laid dead in grave,  
The paines of Hell hee did receive.  
¶ The third day hee from death arose,  
¶ Ascending then to Heav'n hee goes,  
And is sat at the right hand of God,  
¶ From thence shall hee come in a cloud,  
To judge the quicke, and also thay,  
Who long were deare, before that day,  
¶ I in the holly Ghost belieue,  
¶ The Church catholickē I approue,  
¶ The Communion of the Saints alone,  
¶ The pardon of our sinnes by (One)  
¶ Our bodies raising from the dead,  
Ad cœlestis luce lead,  
So bee it.

PSALME XC.

¶ O LORD how full our habitation is  
With covetousness, and avaricie,  
How many there bee gone from us for  
Thee, and for thy partours earth to day,  
¶ How fewe remaine for evermore,  
¶ O Lord, wee render praise unto thee,

¶ Wee will not leave off to be from thee, so long  
As wee have life, O forme of man,

Psalme XC.

1. **I**m as a watch, who overpassthe night,  
Our peace as nothing, somē time we shal be lost.

3. **W**hy carriest them (as with a doo along)  
Amoues a sleepe, thou makest them appear:  
They in the morning are like grasse to day,  
Whiche groweth up, and vanisht at thy feare:  
For in the morning, wil noe florish but  
Dreben come, wch withered are and cast.

4. **W**ile doe confesse, Lord, alle alldy rans,  
Sind by thy waynes are troublid vseis soone:  
Thon haft our sinnes, before thie as a glense,  
So let thy sabour mynd us to no moe,  
And in thy way to zath the pale and danes away,  
And all our vices, open as a thundre recey.

5. **S**ee all emprise is done in for to day,  
Als wither sevendy, or sevndy leape of yere,  
I am here in thine paine, and I am here,  
That wch o're past is folowyd by me to day,  
And thens out lif in God the fader to day,  
I am foyen if geystes be not all drenys.

6. **T**hou knowes fuldly what I haue in me,  
For I am small, to thy face unmeet,  
I haue no maner to reme me for to day,  
But to thy fader to reme me for to day,  
The vertue of thy grace to day,  
And nothing somē thing else for to day.

Psalme XC.

¶ Interorne, O Lord, and see thy rage repented.  
Concerning us, who are thy servants here:  
Refresh us alreade, with thy mercies sent,  
That we may glorie in thy gifts without feare,  
And make his glore, Lord, even as we have beene,  
To the afflicted, and hanc evill faine.

8. And let thy wroke, sent by Lord appeare,  
And take thy glory, to our children shew,  
As also let thy beautie shine so cleare,  
O Lord, that all the earth may know,  
What thou will make, our handy-worke so sure,  
Through out all ages ever to indeue.

Conclusion.

End this, O Lord, my pray for, all in lone,  
Still keeping, them will peace be from abone.

CIV. Psalme.

O sing unto the Lord, my soule I say,  
How great his mercies great:  
He clothed me in cloth for ay,  
With joy and delight:  
In the dayes of his anger I preache him selfe with light,  
In the night of his torment cleare,  
And was comforted by his might,  
In that daye the Deaf'nes appears.

¶ He removeth his comforter brightness etc.

CIV. Mallet.

Upon the clouds, his Chariot goes,

Walks on the windry way:

4. Who makes his Angels to move  
as spirits to appear.

His ministers most mighty are,  
even of a flaming fire.

5. Who laid the earth in former so faire,  
and founded it so sure,

That none can it remove by wile,  
it ever shall endure:

6. As with a garment all over  
the earth did cover over,  
Above the mountaines as ye see,  
Stood waters by his power.

7. At his rebuke they all fled,  
and forced was to obey:

And at the thundring voice they did  
themselves in hastes about:

8. Who makes the mountaines all arise  
arise on high degrees:

As likewise to obey his will,  
they balances equalise:

9. Who makes barren, which earthly creatures  
that they cannot pass or see

Because sometime his fruitful hand  
Dries up the earth to a cōdē.

CIV. - Frame.

From the baleys springs bath send,  
To rubbe amongt the bales.  
And when the golden beales attend,  
To rubbe them by their tilles.  
And lay thofe faynes, fables of the wiles,  
Shall rubbe their place of rest:  
And heretofore fountaines, shall repaire,  
The fountains; in their nest.

13. From the Cumbers sent by rain,  
To refid the biles:  
Simplets his workes, on earth remaine,  
To peele the fruites out fil.  
For candle grafie for cattell grofe,  
To man, oþer beaþy appent:  
And heretofore placed him also,  
To eþeþ his content:

14. Some ther maþer maner heret so glad  
That him belongs:  
Some ther maþer maner heret so fad,  
That him foliþ makes him strong:  
The faynes, and oþer faynes faire,  
Out of faynes iþ kno,  
And therby Cebarts þere,  
To rubbe the plant alſo:

15. There all the biles their mæſe intent  
To eþeþ for worse:  
There all the biles their mæſe intent,  
To eþeþ for worse:

## CIV. Psalme.

18. A roling he bath made the biles,  
To ylde goats so to contein:  
The Comies also take their swylle  
In rockes, and act not seyn;

19. For seasons he did set the spawnes,  
In manner as we see:  
Full knowledge also, hath the Sonne,  
Of his discent truly.

20. Thou makest darkenesse and the night,  
For man to rest also:  
Wherain the beastes but perfyte light,  
Doe wander foyth and go.

21. The Lyons roar their pyp to haue,  
Though they be strong and great:  
Yet they mull haue retorne and come,  
From God to haue their meat:

22. And when the Sonne returneth againe,  
They then themselves confeine:  
And quysly they doe remaine,  
Within their cases and denes.

23. I am both unto his labours  
And to his woake but feare:  
And therabout remaines alio  
Untill the night respere.

24. O Lord, thy wondre and  
Thy bontaynt make them  
To minde me / and thy wondre  
To minde me / the accorde.

■ All creatures in the world are  
■ bound by all things confine:  
■ And in their selfe abyde,  
■ Their blouds hotte heat and meane:  
■ Other in the floures doe also gow.  
■ The Leuantian great:  
■ Dore number almyces to and fro,  
■ In playne of louyng brights,

■ The falcones on the Lapp stand,  
■ And falcon his lane:  
■ That he may meat unto them send,  
■ And by his power above:  
■ And hauing to gow thare, that they take  
■ And bringe the same from thare.  
■ And by his power and body miske,  
■ To bringe the same to her.

■ The swans on lande fayre face alway,  
■ And swan his lane:  
■ That he may meat to decay,  
■ And by his power above:  
■ And hauing to gow thare, that they take  
■ And bringe the same to her.

■ The swans on lande fayre face alway,  
■ And swan his lane:  
■ That he may meat to decay,  
■ And by his power above:  
■ And hauing to gow thare, that they take  
■ And bringe the same to her.

CIV. Psalms

32. He toucheth not the earth below,  
and it both shake with feare:  
If he it touch, it is not bold,  
hence smooth soe to appear.

33. I will sing to the Lord alway,  
as long as I doe live:  
And I all praised nowe ant ay,  
Unto his name shall gine:

34. My deepest thoughts shall be most cleare  
when I thinke on the Lord:  
My soule shal fully be comforted,  
With p;aise to his name.

35. Let sinners then confounded be  
the dayes of their life.  
Sing let my soul still magnifie  
the goodness of the Lord.

*A true description of the Consciencions,  
Liberall, and Learned properties of  
the truely renowned Citizens, of  
the most worthie and famous  
Citiie of EDINBURGH.*

W<sup>H</sup>EN I was child by learning officks airt,  
I did my selfe to knowledg so to play in part:  
I did my selfe with weaknesse, and with reverent feare  
In C<sup>h</sup>ildhooders bath a shifull care:  
I did my selfe hand still trembling both hevynay,  
That suspech her doth his lesson play :  
I did my selfe, from st<sup>t</sup> to intone,  
In boord, still doctoting babat to hovle,  
I did my taskes as ofit selfe to sash,  
With no skil, as reason shoud to trench:  
I did my selfe, I bame them begonne,  
To doo me wrong, so farr as I may winne,  
I did my selfe, although the litle poynt,  
Was out of thost smothies prause:  
I did my selfe, I knowe defet,  
Dooing me wrong, in effect,  
I did my selfe, and impart,  
To doo them their defet,  
I did my selfe, in all the tattons tieyn,  
Dooing me wrong, appoyben time,  
I did my selfe, to the comyness,  
To doo me wrong, in effect.

## EDINBURGH'S

As also say to let them timely see,  
The true character, of Anatomic,  
Df friendly fatone, and of perfete law,  
Expecting no reward but from whom,  
And though that they consent not it be hene,  
They daylie laboure to increase and mento.  
They liberall gifts, unto the poore prepac'd,  
And never thinkes, their wealth thereby impaire.  
As also, doeth faire Hospitals crea.  
So shew how they the poore will not helpe  
But rather will prebyde for them helpe:  
And yeld them helpe, according to their need.  
As also they (as Pantomes) doe appear,  
In godly justice, to their sooth, scame,  
Megapping Battors, in their noble place,  
Honboring bycas, and prouiding ayre.  
They doe maintaine, the honeste of the poore  
And yelos them, for their honeste, of the poore  
Not thinking, as the lawe doth the rechte  
That meanes as men doth the poore  
But where big fatone, agayn the poore  
By godly helpe, they doth helpe the poore  
As for their selfe, am poure, and other  
I myghte but say, that go for me  
Soy to descreve, that triching  
Them as men doth the poore  
And if no more, then there is none  
The poore, and the poore, for me  
Soy all the poore, and other  
Therefore, as men doth the poore

Vertues  
In all the members both the hand defend,  
And they likewise, in their lame depend:  
No bodily by, their infirmitie their aim,  
The outlawes they, and rebels overthwart:  
They who by the favour of their God,  
Are settled here, to have their habode:  
So that effect that they into thic times,  
Areounquithorne, and also punishmentes,  
No member that hevagis in any parts are done,  
Them to reprise, recourse they must haue soone,  
Unto their Justice, and they never feare,  
But full recreas, contente are they resease.  
And if their labours, were not a gyve to all,  
The myghtie would strive to supprese the small,  
Or could not lawise, no wages haue the name,  
Save that it a patron make of them:  
A man (ancreas) a set in this place,  
With deuoutnes singlous for to grace:  
And can no wages helpe for vertue,  
Unto the same in the place cam he,  
And thererhat the wortb in them,  
Unto the same partake of the same,  
And for to those men to them rebound,  
The wortb for ratoun, let thys thans abouen,  
For sond meadace, I can let you know,  
Unto the same in the place obreding,  
A man whiche had no strigie her,  
Unto the same longe and longe he get he,  
Unto the same, he falleth downe confortte,  
And when he cometh up, he is cheape bee:

## EDINBURGHES

And what I have, or else have said before,  
I must not yet neglect to shew you more.  
For they such selfe lone, in them doe not looke,  
As that they onely to themselves doe looke.  
But when a farrer, as newe requestes to see,  
How they extend their liberalitie,  
And spares not to, bestow in ample sorte,  
To helpe the poore, and ready to comfort,  
And hereby gimes occasion to the meane,  
By servant prayer, their sinnes for to pierceth:  
As also what, unto the poore they lend,  
God will vnde them tylle as much extend:  
Item as a blind man, knowes where he should be,  
But cannot see because he doth not see:  
I may well wonder, but I cannot knell  
Expresse their vertues, duely as I see:  
Yet least that nature should on me admire,  
To say I see not, where the lights so clare:  
And though that I were blind, straine he  
I may say some thing, for to comfort them  
Whiche same doth spred abroad the mornynge  
To let vs heare although we enterto see:  
As the winde, both blawent from their side,  
It makes their vertues, to appeare the more,  
And when it doth, returne its course againe,  
It brings them thankes for their abundaunce,  
Thus then the winde thinkes that they doo best,  
What it shoule still be ready them to serue,  
As also the Oceane thinkes it in its part  
To serue them friendly for their troupe of shippes.

## EDNBVRGHS

and since oft times the earth, and like the sea,  
Dare not their kinde, then thankes most willingly,  
Why should not them, this kingdome with the rest,  
Say for thair misfate and account them blest:  
And first of all such as inhabit heire,  
In occasion soe to reuertence them with feare,  
And soo that they, maintaine them in their right,  
With rage, of enyres swell might.  
And when by fortune, age or yet by crose,  
Sometyme no perdy they repaire their lefe,  
The by their berries, and their doos doe proue,  
With liberall giftis, to tellise their leue,  
And the mrode to helpe wher need require,  
The by defett, to cender each their byre.  
And mrode as batme-like, hafing blado with feare,  
I me to let you, I will now reare:  
And faire this as a newe laid corner stane,  
To the occasion, so to baffle sypon,  
The pattenre of thair toff defett  
And cannot I will sypon apart,  
Somedayes, who doth bear the weight,  
And dayes, face a colone of myght,  
Holding knoleage, be too weake therfore  
I shall sypon good-mill, if doe no myght,  
In foyre, I crame in reverence,  
To thair care, but eas with patience:  
The knoleage (knolege solmente) enough in rurall ryme,  
And sypon oys (oys oys) give the time:  
Of thair knoleage, from infogemente force of them,  
And sypon leydoun, vaine purpore in cheir knoleage.

Vertues.

Because theyre censure, and their skill alwaies  
Is more perchance, than I doe undergoe.  
Yet I expect although my wryke bee small,  
That it shall kindly, bee except of all.  
Doe care not more, if it can please your grace,  
To whom so beamely I present it here:  
And as for (criticks) whome perchance it falleth  
Please to be curios, more no: they have of it,  
I doe not will their praise, since they pretend  
Whose things to censure which they cannot mend.  
Then in a word, and herre for to conclude,  
Since that my matter, of it selfe is gude,  
And onely that my skill will not extend,  
I quyte my Pen, and wrytes one to mend.  
These erasures, whiche by lacke of skill I make,  
And then let them, the praise unto themselves,  
For I confesse, I may well aim to hit,  
(Their due) but I cannot attaine to hit.  
And thus, I take my leave of you all,  
Preservinge that, in reverence I shall,  
The ready alwaies, at my power shall be,  
To settethis good Worke, in record.  
And thus I wryte, herre by a Frenchman  
As I have promisde, by the daye to come.

**L**eau should partiall (in this partie) a present  
And that the truth, more vnicly shoule be leaued,  
Therafter lynes, I did the Echo speare,  
Who dode this matter mightely deuid  
And if yee know speakes fadomebus h (you)  
Since it hath ledde yee may know as true

ECCHO a question I would of thee speare ——— speare  
Whan can deservue this Critis giftis to mee ——— mee,  
Will thou assur me of the truch in this ——— yes,  
Deth gracie then in this Critic heire abund ——— abund,  
Can constant vertue also bee had heire ——— heire,  
And who doth almos most to the poore below ——— ow,  
Why smethow, can thou not tell mee this ——— yes,  
Salmes don heire then Echo will thou say ——— ay.  
Sinc they are liberall to the poore indeed ——— indeed,  
And as they kynde when men hath most adoe, ——— too,  
In ded met Echo how knowes thou so well ——— well,  
How to live thow beside the towne alway ——— alway,  
And vies thoy off for to come out and call ——— all,  
Can thou assur them of their quicke stury ——— truely,  
Who hath thou got such knowledge bee it heame ——— at them  
Or in this see, haue they such wit in all thing ——— all thing,  
What do they here doe they speare at thee Echo ——— who?  
What do they here doe they did the knowledge give to you ——— muc  
Thow hath more experiance than they all ——— all  
And the mull becuse they say to thow ——— die,  
Capthow shou fo, ther leet shall bee for ay ——— ay,  
Nothe man die, ther leet ther felte fullfere ——— muc  
I gide before this life it will bee long ——— long,  
And yet thou knowes that we mull all depart ——— d-gant  
Wher ther shall bee this Towne reward for godes ——— grace  
And ther shall they come for giving almes ——— godes  
Now her shall they reueue that alms in Heauen ——— w  
And after deeth where shall they haue abode ——— w  
Our goodnesse then God alwayes will allow ——— alle  
And sendey them reward in E saven/otherwys ——— alle  
Then they are happy who done godlye tyme ——— alle  
And all their goodnesse for Reparation ——— alle  
And therfor shall now remane that day ——— alle  
That they may haue for their giftis requie ——— alle

73  
And shall they hymne their hymnes in heaven for ay—  
And who will give them hymnes, will be GOD,—

O they shall finde their deeds approued ther,  
When they are Angels, made of earthly men.



A Prettie storie which of late befell,  
Twixt (envy) and the Eccho I must shew,  
For envy thought the Eccho to compell,  
To yeeld to it by vntight overthrow:  
For this yee know, envy is alwayes such,  
That it mislikes the truth for to heare told,  
And of its nature labours wondrous much,  
To make the same (but reason) bee contredid,  
Wherefore it thought that it would contradic,  
This Echoes prale, although approved proue,  
But loe, the Eccho, did Envy couict,  
And made it, its owne interpryte to say,  
For Envy thought, to challenge him who wille,  
Would but procure an swerde in his hand,  
And did believe the Eccho had no swerde,  
Because it ress in such a rockie place,  
But yee shall heare, when Envy gaue a ly,  
Vnto the Eccho, and did challenge it,  
How it mantained the praise for truch to bee,  
And stopp'd its mouth, by reasons righteous,  
For when that Envy, gaue a ly in facy,  
Ecchoe回报, the most thribble old manace.

*Envy.*

*Eccles.*

For thy praise may no wayes be belieu'd—belieu'd  
Nay, I suspect thy lyes are no wayes scarce—scarce  
Nor I so much will not haue said. I vow——thou,  
Even I dare thou to striue with me——thou  
I thinke thou thou'st me, as thou would deny—I defy  
I say thou lyes thou'ret not so good as I———I.  
Even thou, thy dwelling is into a rocke——goke,  
How dar' thou speake so, unto me I speare——lycr,  
And thou not bold, to doe the same I say——nay.

*Envy.*

I confesse Envy, who lies and ever shall.

*Eccles.*

I am Echo, who the truth cloth call.

*ECCLESIASTES.*

To my L<sup>e</sup>. Preest, Alexander Clark  
of Scrantown.

Anag: Axeland cler ark.

Vnde.

Axeland cler ark, whose worth  
And who by faith, iniquitie expels,

Anag: An astroficks Symet.

A Ibeit I had helpe, of the (Muses) my  
I Lamenc I shoudland and doe payall my  
E Even what, I haue sayd, know long nor iug  
Y Xcending to let me haue goodly  
A And to deuise sthe else where  
N Now int this Olympe, whiche is  
D Doubt not therfore, for they  
E Even who pess him, for to bese  
R Recomendeth himes selfe to his  
S Content so sythe, that he  
T Take him whome alode  
A And haue no man to set her  
R Releaseth himes selfe to his  
C Content so sythe, that he

Ag: A Leman.

To William Dick Basile.

Anag. I will make aid.

Verse

I will make aid, since I by grace have strength,  
And hopes (by Christ) to conquis Heavé at length.

A crostic SONNET.

Upon those tops, wher vertue line with fame;  
I would, as worthy, there ingraue thy name,  
With hartby knowledg, which deserves renowne  
To be remembred, and to be forgotne:  
In full desire, the contrarie thou inherite,  
According as by vertue thou art exalte,  
Moued therefore Pint into the highest speare,  
Desirous thy doings, delyghte and mire,  
That doth thee worthy by his Actions all,  
Crosse-parks, and many a herte call:  
Whose also thine be compasse of his care,  
By whom are discouered wondrous rare,  
Since for his wisedome, and thy vertues sake,  
This kingdome scarcely can afford his make,  
Wherefore it must bee, and I may shew,  
That God his actions alwaycs doth allow.

A crostic SONNET.

This is a sonnet it would be good  
To say of his deceipte in me,  
But now had I muche to say of him,  
That he is a knave, and a ruffian.

# THE COUNTESS OF SALERNO.

To Thomas Charters Baller.

Anag. A most chaste bery.

Versc

A most chaste bery, which nothing doth conteine  
But faith and loue, and alwayes truthe doth hitte.

An arostick Sonnet.

T. T. O bhee all praise, (belongs as due) I say,  
H. H. How can it bee, that thou doth me in leſſe  
O. O nely thy goodnesſe, can approue each day  
M. M oſt rare diſerwings, as I muſt confeſſe  
A. A nd ſince that nature, thofe much formeſſe  
S. S hall I detrac, but rather will I laud  
C. C oncerning all, thofe propeſſe  
H. H ow that thy works, miſtayle, are vniueſſe  
A. A s for thy vertues, they for ever in  
R. R emaine, throughout all ageſ, and daies  
T. T o certifie, thy knowledce to be euene  
E. E v'n in ſo faire, as that thy deedeſ are  
R. R emembrance, of thy worth ſo to haue  
S. S ince few can fully or rechye.

THE END.

Thou conſtant for thy ſelfe,

a roke of reſte,

Euen by thy ſon with thy will,

to do a ſtill rebbeſt.

C. C.

To Robert Dighton Esq;

An ag. One chesf Arbor.

Vche

The chesf Arbor wher con full fruites brings forth  
A fadde, and leue, and gracie of goodly worth.

An acrostick Sonnet.

Richly shall thou (in Heaven) rewarded be,  
On whose fresh branches such rare fruits springs  
Because the goodnes which appears in thee (out  
Exceeding many is but any doubt:  
Therfore as also, for a profe to praise.  
These in this life, evn for thy vertues beere,  
And by naturall comic, thou endur thy daies  
Coming life, no other for thy worth appears  
That can say unto his hevyply Throne,  
Even him right for to haue.  
So faire thou art yes shewing chevpon,  
One shold bee, and never shall remoue.  
Whose goodnes then is beere so great  
That feal Heaven (containing thee delyc.

Sal Endem.

My goodness-tilme doe approve  
Thy knowledge is not small.  
But the Godes above,  
All me doines all.

To Iohne Smythe Barrie.

Anag. Set me in hiȝt.

Verse

Set mee on hiȝt, because my hope is good,  
For I doe hope still in my Saviouris blod.

An acrostick Sonnet.

J OHNES MITH E  
I F I durst hazard for my lacke of skill,  
O r prease to poynt but partly at thy prouesse,  
H ow might I wryte, except to shew good  
'N to such simple, common kynd of parafraſe,  
E v'n since thy deeds, as brighte as the day,  
S howes foorth the plentie of thy grace,  
M ay not this Land say that she worth in her  
I njoyes the favour of their faithfull hearts,  
T here I may count how that thy vertues  
H each full appearance playd by thine armes,  
E v'n in perfection truly to shew,  
A gue sure example of thy conuincing  
W itness for the knowldeſſe of thy grace,  
I n Heaven thy honourfull name resoundeth.

Ad Rem.

Thy vertues doe example know,  
Thy worke to perfifie,  
So that the earth bee ne by noȝt know  
What goodnesſe is in thee.

*John Lanierbanks Dean of gild.*

I haue I hope in a moir for ank'z,

Vnde-

I hope in a moir for ank'z who is,

My buringe for I am alwayes his

IN age that's crownd, with vertues from aboue,  
O there is scene the workemans skilfull hand,  
Sufficient also, ever till approiue,  
Somewhere it is grace there must also stand;  
Soe muchly for to breid admire,  
Howe rare could such properties bestow,  
In manner, as hee would retire,  
With fatch, for to remaine below,  
Cheverel ge-chen, and thou shall for ay.

Myne friende, of an vpcomyng name:  
Orte Geode (as reason woulde) but say,  
That is the graces, of jefl 700000 fame:  
Sowle how doth not merit lesse,  
Because soch vertues alwayes rest in thee,  
And they who knowes them wil the same confesse  
I can deny it, I will testifie  
Know therefore this, and al meu beare record  
Since that his words, true actions doe afford

*Ad Eundem.*

It is the evyn crownes the day,  
The sunnes daye becme bright,  
The daye of daye, alway,  
The daye of daye, and daye

**SONG OF THE ROSE**

To William Gray The author

Anag. I will array me.

Vers 1.

I will array me, in that rob of saffron,  
Which shall containe me, when I change by de-

*In a frosty Somer daye (poem 11)*

W **W** Hence comes this knowledge, which am  
I. It is a wonder if it marreth me,  
L Let me who doubtis then, doe (song 11) me this  
L Least I vnto thy wordes maye credite  
I I know perchance, some litle goodnes  
A Albeit thy goodness bee a contrarie, or  
M Much like in number 5, thise thy vertues lost  
G Grace, fach, and love, with constancie chan-

R Remember then, this Dicthes doth thinke  
A All thise thy gifts are, eyen to undone, y  
Y Yea forre thy worth, must not bee counted from  
Sincethon contynes, thise vertues trulye  
- But wee will rather haue these to haue leue,  
The Thefes, who doth such grete contyn-

*The 12. of the 12. sonnes*

*Do he in thy 12. addresse*

*Sincethon of vertue*

*The 12. of the 12. sonnes*

**WILSON AND BROWN INC.**

# Algebraic Linear Methods

17-From Major B. G. Smith, W.M.  
S.A.C. - Mo., who gave all independent day.

Anag. Creas'd in law, and lawd by John.

Ver. 1

*Creas'd in law, bore full of law, full  
Under law, thy God after death, now*

*Anag. Creas'd in law, and lawd by John.*

N **N**one how then (nature) by the Godst  
L Ingraven hath, such qualitie in th  
C Concerning kniwledge, and thy p  
H How that thy learning makes thee  
O One of the wortz, and of me of men  
L Lyke as thy actions, this doest thou  
V What shal I say, for all  
D Dost nothing godly  
W Well may I talke as I  
A Account ther rare, in Christ  
R Removing evry man  
T Takes also pleasure in  
e. Which is among them  
n. Shall have in Meir folde  
e. Shall have in Meir folde

*Anag. Creas'd in law, and lawd by John.*

Grace hath brought forth me  
as the tree doth apper  
For want of it to deale  
me a doth by me selfe

**Page - One** *in new design.*

*...and my heart yearns.*

...and we have the opportunity to lay lawes for to fulfill,

Wisdom and virtue, are two gifts of worth,  
Given to the fulness, of accomplisht faith,  
From whence the knowledge of thy mind spring forth,  
And make us fit to meet our end, were no death.

**O**uchy goodness, also is so great.

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2. **Delivery models**  
3. **Delivery tools**

...Molgedreight, full of it. If

*George Herbert's*

*To Gilbert Ascheton.*

*Anag. He shall go on be'ing.*

*Vers.*

*He shall go on be'ing, ev'n till that he  
At last, be crownd with glorie and dignitie.*

*An angelick Sonnet.*

**G**ILBERT ASCHETON,  
**I**n me modestie, deserves for to be low'd.  
**L**I know that thou most truly merite  
**E**Lewise thy vertues, hath thy worth -  
**R**Because it is governd by godly wit.  
**P**Euen thou as also, holy doth appear,  
**A**Remembering that thy recompane dally  
**C**To sit in glorie, and so shinc molt clare,  
**H**Angelick like, in Heavenly dignitie.  
**E**Concerning all, thy vertues for to w  
**S**How grace hath grounded such a state,  
**O**Established, and made them full compleat.  
**D**Shall bee (to show) too high a task,  
Only I say, and therewithall shall bee  
Noe<sup>c</sup> more worth in y<sup>e</sup> stye, possest in me.

*All endem*

*When fundry shall these lynes passe  
which shows the truth of these  
With wonder they shall them perceiv  
their thoughts shall right bee*



To Iohn sonne of Hugh

An agt. vnde make myn gheff.

Vnde

Make myn ghost, even thou my soule I haue  
For losyn my cyes, haue they fallyson from me.

*SONNET.*

THE wisedome makes thee for to haue reuome,  
And thou art thought of as a parme pleyn  
Thy vertues also, wonderfullly abound,  
So that the wisest, doe thy gifts admire.  
Wherfore then since, that grace doth dignifie  
Thee with such parts, as publickly vs kende:  
Let reason no wayes, doe compleare of thee,  
But to the simple, doe thy wile extende.  
That they who knowes not, by thy knowledges  
Hauing just occasion, for all knoynge the wile  
And so the honour shall to them abyde,  
Retume (as due) in all the peoples sight,  
And likewise the thy propries shal be  
As with thy worte to refre.

*SONNET.*

My actions done by me, haue beene  
My wisedome also rare,  
Perwardes vs darke for to be  
The oportune of vs to haue.

ZEPHYRUS CHALMIS.

Anag. — I can haue no god.

Verse

I haue no god, since Christ is myne,  
And since that I (O GOD) am onely thine.

An acrostic sonnet.

Myke thou no doubt, the truth to shew indeed,  
Vn to the publick view, of all the earth.  
Now walke therfore, in ter a mustard seed,  
Certein growthe a thousand graine bring foorth  
Of full perfeccion, saichfully to beare,  
More praise of him, nor I at all can shew:  
And for to make the earth for to admire,  
Comparinge him, in so farre as I know:  
And other corollies as also I may say  
All humours, godes, doth his heart concerne,  
And for to shew what thy wisedome may,  
Certeinlye, and in th' all bee scene,  
Ther shal prove a mirror as it were,  
In his worth wee may perceve a farre.

An Epitaph.

Thou art in our bata maide,  
thy light for hymes abroad,  
Our cardyn men may pleasure take,  
To come to haue a folde.

21  
T. Georg Kett. 1571

Floris de laet. Etiam sicut  
Simeonis Iacobus et Iohannes

EPIGRAM.

G Iuc I could truly shew thy praise,  
E Even as thou doth deserve,  
O Or if I could thy honour raise,  
R Right as I doe obseue.  
G Great were the praise I might have  
K Concerning thee as due;  
B Even in respect I know thy worth  
R Remaines for other time.

Ad remedium

Thy wife done me what he doth  
The verones also great  
What all who knowes thee  
In thy worth see

THE CROWN OF GRACE.

BY WILLIAM CARVER, DEACON OF NEW YORK.

Anag. *Like grace in me,*

Verse

*Like grace in me, let sinnes debarred rest,  
Till my soule full glorie haue possesst,*

VV Hen wisedome was (in generall) met,

In matters to discerne,

But they (through weaknesse) fand a let,

Whiche them most conerned, and

And as they did in doubt advyse,

So for an helpe to haney the bloud fit.

Created now they haue thee twyfel,

Whiche did thee reuele.

Remembering how thou by thy wi-

ll becomis, but more,

By thine respect that thou by i-

Conuenchesse laid in store,

Then since, thy worth is such,

By grace,

I thought it wonderous much,

To come this place.

*Ad Eundem.*

Such weme is within thee kend,

And gifts of nature too,

(Excuse fayre) than thou must me-

Reuele, or say, or shew.

To John Hamilroune,

Anag. Look in-til Heav'n.

Verse

Look in-til Heav'n, wherein thou shall remaine  
Free from all sorrow, labour, griece and paine.

An acrostick Sonnet.

I (By my wish) most willingly would wryte  
O Of those approved properties of thyne:  
H How a good Pattern, thou doth take delyte  
N In all thy actions, cleately for to shine.  
H How thou by reason righteously doth care  
A All those who stand in need of thy good will,  
M Makes them by goodly power and force safe,  
I I know that they take pleasure in thy skill.  
T For me no therefore some waye to do  
C Only now that thy benefic-sake  
V Wherof soe requireth, and removeth  
E Now if so bee, then shal I wryte  
T Every word all new, O all aloweth  
C

A shorte chalenge

To thine selfe or to me

Whiche are the best

Or best to write

To Georg Leslie,  
Anag. GODS Glorie.

**Yerfle** 2107

*GODS Glorie, in all thing, I earnestly craue,  
That I in his glorie, my glorie may haue.*

## An acrostick Sonnet.

**C** ODS glorie is contained within thy name  
**E** STABLISH then Gods glorie, in thy heart:  
**D** O how Gods glorie, will extoll thy fame,  
**R** EMEMBER then Gods glorie for thy part.  
**D** O Gods glorie is thy greatest dignitie,  
Take therefore to Gods glorie evermore,  
Honoring Gods glorie, hee will honour thee,  
So shall Gods glorie, make thee rich in store,  
From Gods glorie, from thy minde remoue:  
In name Gods glorie in thy heart I say,  
I verily see Gods glorie is so great above,  
Therefore take thou Gods glorie everyday,  
And then Gods glorie thus aduoynt by thee  
God of his goodness, the same will glorie.

SCIRPUS IN GROTHOE, VERDIN CLOTH.

To Robert Baillie,

Anag. I labor trulie,

Verse,

I labor trulie, to attaine to Christ,  
And by his merits to possesse his reſt;

An acrosticke Sonnet.

R Emembering, on thy worth I wondred much  
O f graces as thou alwayes doſt abound,  
B ecause thy goodnesſe ever hath beeene ſuch,  
E v'n that thy helpe, of many hath beeene found.  
R est not therefore (O ſaint) to teſtisſe,  
T hefe parts in him, which daylie doſt appear,  
B ecauſe his vertues, as wee plaudisſe ſee  
A vailies to much, that many may noſteir.  
I n humane nature, that ſuch gracie rare,  
L ikewile how that, his labours are a light  
I nto this age, which ſhynes in brightneſſe,  
E v'n full accompliſh'd both of grace and might.  
To proue how precious are his gifts alway,  
And to advance his praises ev'ry day.

Ad ſummi.

Whomy this bee that ſoake  
Bring ſoone ſuch worth to me  
Since thou art both an earthen  
And a ſaint, and ſainte.

D 2

To John Easterton,

Anag. I flow vntil honor.

Vnde

I flow vntil honor, by my Saviours true merit,  
And hopes by the same, the heavens to inherit.

*An acrostick Sonnet.*

1. In to the number, of thy vertues rare,  
2. Only thy wisedome is esteemed much,  
3. Now that the same increaseth mair and mair  
4. To gift of grace, and godly nature such,  
5. To come all vice, include with hollie love,  
6. Of pride no partner, prudent in thy place,  
7. Recognised requirest thy help thou dost approve  
8. To come accomplithe with most godlike grace,  
9. Where now may is so perfect with faith,  
10. Semper is alio, worrie of all strife,  
11. That thou in glorie art, and all deare,  
12. Oe my names thy Savour shall exalte  
13. Upon thy throne extolling honor so,  
14. No man in this world vnde faine no more.

*To John Easterton*

1. I am to appoyde by all  
2. Thee to be my nexte faire  
3. In this same nes  
4. I will thee have

To M. Alexander Granville,

Anag. Let god remaine

Vise

Let god remaine hear, doth his name egerly  
Whose worth, and wit, and vertues vievily

A S that thy vertues may bee much adorne,  
T Likewise thy wiſdom may be commended,  
L Let me not therefore any wife ſeme hard,  
E Even in ſome ſort, the time for to declane,  
X X ample firſt I of thy goodneſſe make,  
A According as thy doings doe arreſt:  
N Next for thy worth, occation I will take,  
D Deſirous ſor to haue the ſame expreſſion,  
H Ever throughout all ages to endure,  
R Remaining as a Patern of thy prouidence,  
G Give that my pen might bee my paine,  
V What I would ſay thy dignitie ſee,  
T Therefore theſe lynes, looke whoſe worth,  
H Heſe ſoorth his honour doe advance,  
R Remember, likewife, all who never will,  
I Faithfully approue his vertues now,  
E Eternally then doe his gifts extoll,  
B Let no envy the veritic controll.

*Ad modum.*

Should I thus ſtrive thy worke to ſee,  
whofe goodneſſe to approue:  
No, I my pen, will rather quyte  
and on the ſame ſilence ſet.

To Master John Hay.

I am thy blythe messenger,

Verse  
I am thy holy refreſh, my Saviour Gv'r,  
By his blod, and thereby ſince decav't.

I wondered much, when I did heare of thce:  
Or rather I marv'led, did admir'd  
How that iach worth and vertue both might be  
Glo'd so clearely, and in thce appere:  
Loyngence abounds, & how thou doth not lack  
A glas of ſome, whiche(mirror-like) decaſheth  
All who knowe thce, doth example take;  
Other accompanied qualities of thce,  
Accesare, with vertue, wit, and loue:  
These in thce jeron as thy deeds appere.

John Holland.

Here is this roote, as many knowe,  
Where vertue forings on hie;  
Wherof if doyle a lo overflow,  
It will keepe to thce life.

To the Consumer of the Anagrams

A SONNET.

Here errors are, (I know them so to be)  
In finding out, these Anagrams of new:  
Which partly proves, the misse belongs to me,  
That I should not have framed them more true:  
But yet believe me, I did labour so,  
To finde them out, and make them but true:  
That in some letters, yee may vixelle know,  
I scarcely could win to my ame in this:  
And yet I know, a coniur they may be,  
Since they are right ( by reason I will now,  
Wherfore ( yee criticks) doe suspend your witt,  
Because their meaning are too bigg for you:  
For if yee haue no stomack for such food,  
To judge herein can doe you no wronge.

Ad Endam.

I hope my Patrons prudencie  
to whom the preife is due,  
Somewhat more will o'relee me  
because my meaning's true.

Hans Folger Library, Washington, D.C.

Gift of Mr. George F. Johnson

Acting the chymes whiche bette I haue pend,  
Are now embroiled with the loke pheas,  
But may more catlike defend  
Item of my swane, if they deserve no praise,  
What were they were for worth esteemed,  
By delyce they all mens eares should fill:  
Question then, how that I would bee deemed  
To have them to haue and beestimell:  
Sincere and simple though they bee,  
Of me, their author are,  
Nowe the same, of all mens labours free.  
Item of my swane, may passe my Poems farr,  
Whiche to wyte in vulgar wryte,  
I leauen to oþers to rebarte.

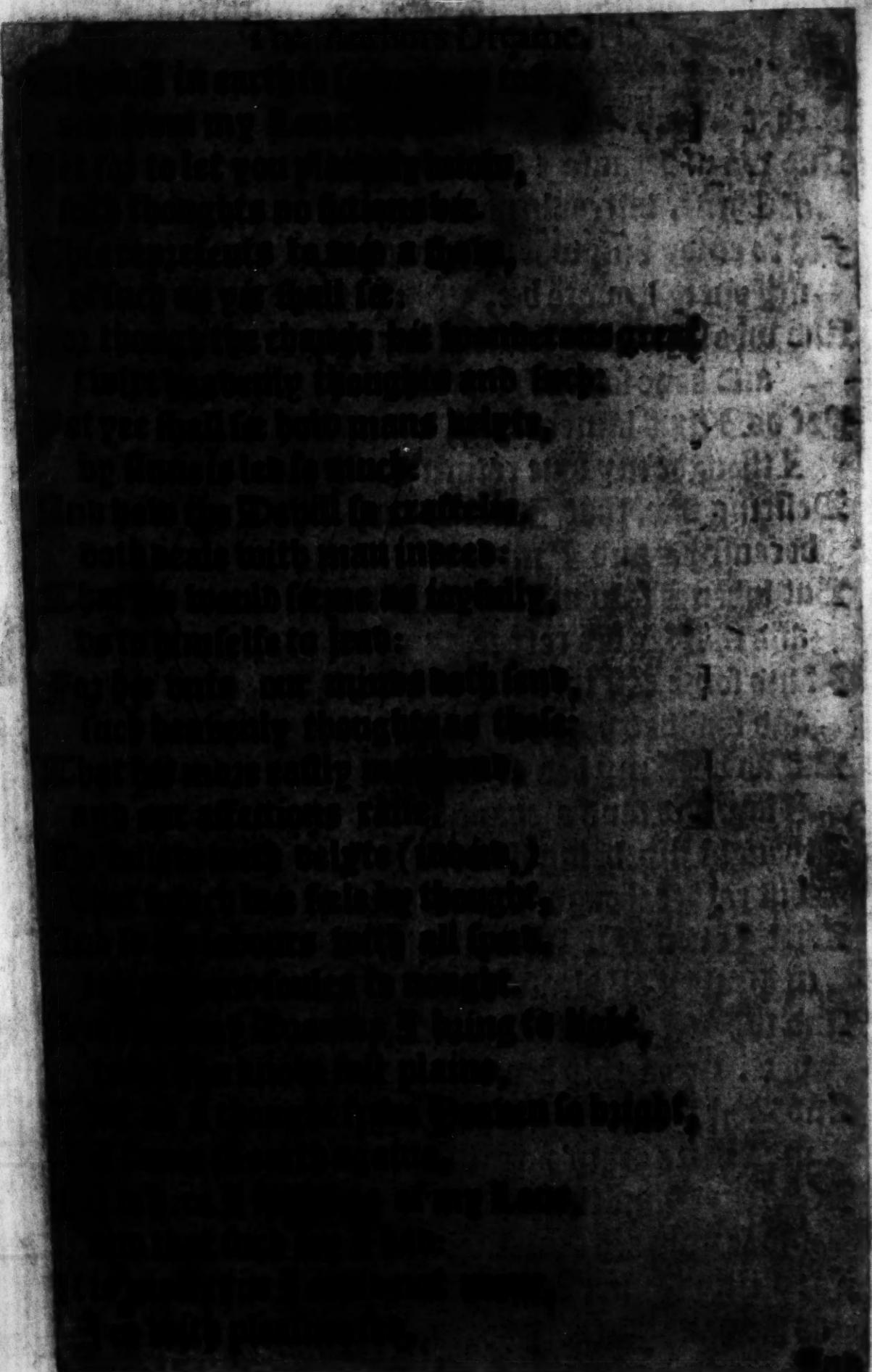
#### SONNETS

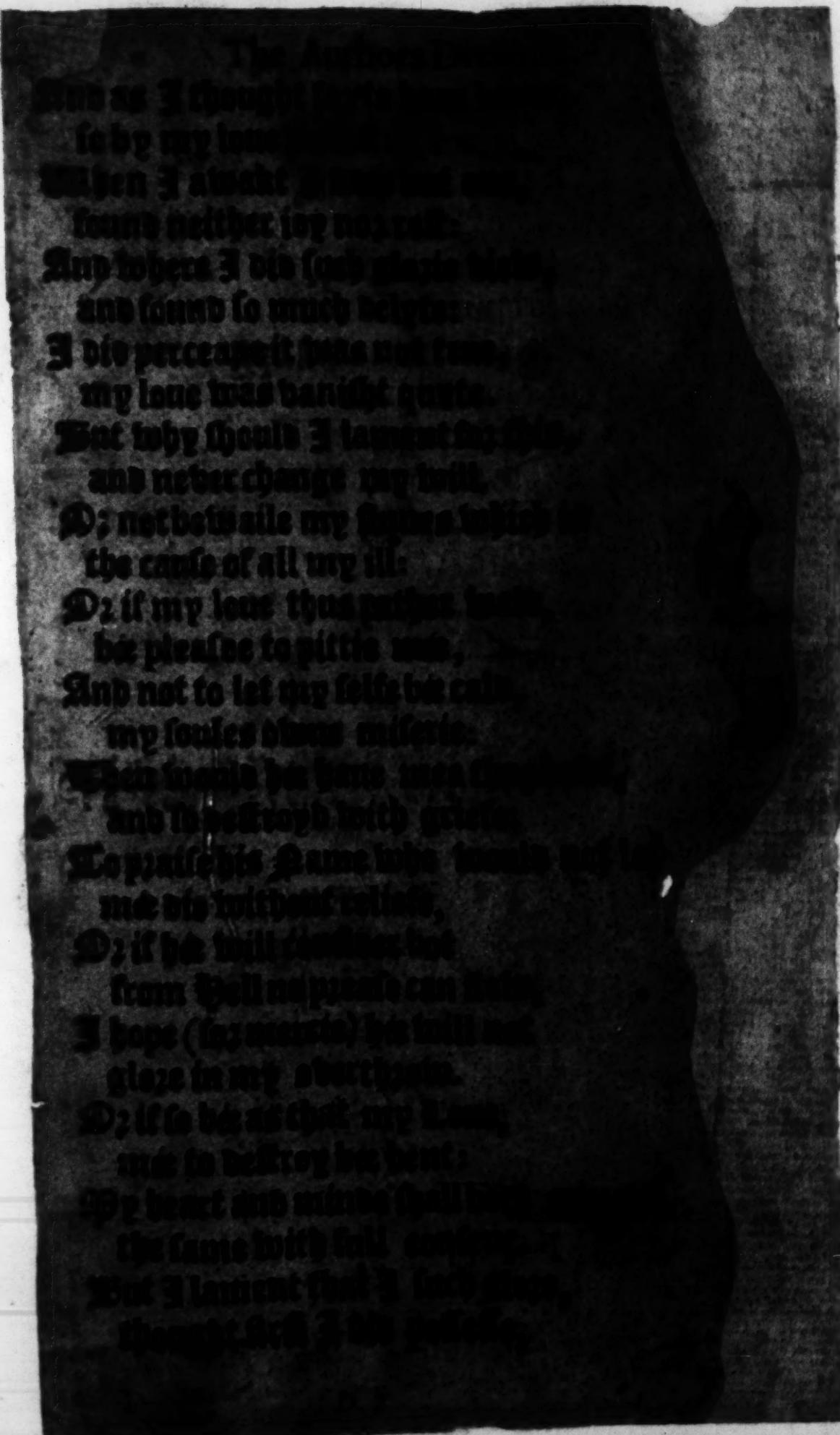
Item of my swane I liked, may be much,  
To haue them to haue much more for my assay,  
Item of my swane whatcalle it is such,  
Whiche to wyte in vulgar wryte,  
Item of my swane, such a work to wyte,  
Whiche to wyte in vulgar wryte,  
Item of my swane, such a work to wyte,  
Whiche to wyte in vulgar wryte,  
Item of my swane, such a work to wyte,  
Whiche to wyte in vulgar wryte,  
Item of my swane, such a work to wyte,  
Whiche to wyte in vulgar wryte,  
Item of my swane, such a work to wyte,  
Whiche to wyte in vulgar wryte,

This I will cleare, before your presence  
Before the presence of my selfe and me  
That since I wryte, although I haue done  
Yet I haue made the truth for to appere  
And as concerning that which I do  
Vpon your name, be it so, yete  
The name it selfe, did I not then say  
So yee (the fable, before) mighte  
And I haue nothing done I haue done  
But told the truth, vpon your name  
No, I haue rather, by my fault  
That which was proper, did I do  
Yet since in truth, I haue done  
Let it bee low'd, more so



The  
Somethis of Infidellitie  
that I have foun<sup>d</sup>  
And wept because I felte  
of Christ, but conloured  
For to entoy him to bothe  
my onely Lord to bes,  
And who so dearely I had  
and none so neare to me  
Yet as I thus lamented  
I thought my loue  
Desiring me, that I shold  
because hez saio I weare  
But when I saw my loue  
and that hez die retyre<sup>r</sup>,  
I fand some rest unto my sorow  
and makred towardes hez loue  
But as open my bethet  
I lay downe tame a chayre  
I thought my beinge  
but rather thought it were  
That I leuen as it were  
in heauen all pleasaunce  
Also when I awalerye the loue  
from my earthly bethet  
The mirth and gaietye  
and selfe repleasance  
I leuo that mirth from me  
and forsooth into my loue  
for all my loue  
and have plaineledg<sup>r</sup>





1 And if you will  
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